

6. With those aids by which you raised
irf>₃ from
the water, BEBHA, who had been castj
bound, (into
a well), and also YAIH>ANA (similarly
cireixmstaneed),
to behold the sky; by which you
protected EANWA?
when longing to see the light ;^a—with
them, ASwms,
come, willingly, hither.

•6* With those aids by which 'you
rescued AK-
TATTaj* (when cast) into a deep (pool),
and about to
be destroyed; by which? inflicting no
distress, you
preserved BHOTTU ;^c and by which you
relleYed
EAEHAHBHU and TAYYA;^d—with them,
ASWINS,
come, willingly, hiflier.

is synonymous, apparently[^] with *ITafaMvat*, Whose
name is sup-
plied by -the Scholiast.

& *Eebfw* and *Vandana* are said to have been
*JEMshi** -who were
cast into • wells by the *Jisura**. According to the
Ni\$~man}arl,
they brought this upon themselves, by
maiataiung a Mendly
intercourse with the *Asuras*. '*Kaiiwa* is *saiij* also,
to have'been
thrown, by them, into darkness. In these, and
similar instances
subsequently-noticed, we may, possibly[^] fcaye
allusions to the
dangers undergone, by some of the first teachers
of Hinduism,
among the people whom they sought to dvlize.

¹⁵ *Antala* is called a *JMj\$M\$M*₃ whom the *Amurm*
&rew into a
pond, or a well.

^e Of *Bknjyu*, the son of the *Mdjd* I%r% we
Bhal heal-

again, rather more in detail. The tradition is remarkable,

jftfaujyu had embarked on a maritime expedition against the

enemies of Ms father, but encountered a stem, in which Ms

Tessel was lost; he was saved, and brought back to Ms &ft.er?

by the interrention of the *A&rin*** • .

' € These are said to be *Amrm* whom the

eaiiicated

from misfoxtunes: bni^ for the latter, see p. 149.